/13 comp./

the El exist also have their own idiom, which will be briefly discussed at a later place.

Corresponding to the uniformity in language, the number words are the same among the Ewes and Wolsaik, whereas the Anē and El exist have their own words for only a few numbers, but in general always make use of the ones used by the other two branches. One finds a complete correspondence for all three branches in their religious view, and the manner of circumcision customary among both sexes. The peculiar circumcision of the boys is practiced by no other people at all, with the exception of one lineage of the Tenga, closely related to the Ewes people. In birth and death, too, all three have the same customs, while in the use of their customs one finds only commercial differences which are based solely on the difference in their external way of life. The most striking proof for the three branches' belonging together, however, lies in their dances.

The people as a whole are divided into three large tribes, the Ewe, the El evolelyan, and the El evolegaxa, each of which is made up of a number of lineages, and every Anē, as well as every Ol hanē and Ol ewomei, is a representative of one of these lineages.

If we now concern ourselves further with the ethnography of the Ewes in particular, which is at the same time that of the Wolsaik, we are thereby including the ethnographic traits of the entire people the knowing of individual differences that have developed among the Wandamba in the course of time and under the influence of changed conditions will be reserved for the third part.

/15/ Second Part

I.

000 Tribes, lineages, sublineages. — The El glidzi lineage. — The chief: his rule and policy, people assistant, genealogical row, village, communion, feuds. — The sorcerer. — The El kbwolo lineage. — The rainmakers.

Every tribe (of clanhood) is divided, as has already been mentioned, into a number of lineages (of gbloxo, of gbloi). Among them, in turn, one distinguishes principal lineages (of gbloxo kloxo)

764 [Text cont.]

With one pair of 0 they then anoint themselves, the other pair they pour over the corpse, after it has been taken out of the hut and laid out on a mat's skin. Amidst the lamentations of the women re-maining in the kraal, the men carry out the dead man and lay him down after a few hundred steps. The corpse is laid on its left side with the head toward the north, so that the face is turned toward the east. The legs are drawn up and lie one upon the other. The left arm is drawn up in such a way that the hand lies close in front of the head, whereas the right arm is bent at the elbow in a right angle: the upper arm rests on the abdomen of the dead man, the hand touches the ground in front of it. If one laid the dead man down in any other way, according to popular belief, [illegible] another death would quickly occur among the offspring or other relatives of the deceased. The same is feared if a married man dies far from his kraal, which is why a family father, if he becomes seriously ill abroad, has himself taken home as quickly as possible. In contrast to this, warriors only wish to die abroad; death in the hut is not a proper soldier's death. Those who have fallen in battle are left lying on the spot on which they fell. In a few villages it is customary to place the corpses of old people not simply on the ground, but in a shallow, roughlike pit or even half a meter deep, which, however, is not filled up.

764 [782] After the corpse has been put down outside, the men, with the eldest taking precedence, or -- if he is still a child -- the brother of the deceased, cover it with green branches, whereby each says the prayer: "Ng ai [illegible], mwe kele wie jendle, nyage ai ejenje mbeli, nyage ai gielem, nyge i gere," i.e.: "My God, father is dead, I pray, give health, give property, give children."

In case of a woman's death, after a black rag has been quickly draped around, her body is anointed with fat by women who are not relatives and then carried out of the kraal; the body of a person who leaves no children is carried out of the kraal, without being anointed or other formalities, and is laid down -- as always -- a few hundred meters away. If someone dies outside the kraal, he is left lying on the spot where death overtook him, and the men present throw a few handfuls of grass or leaves on the corpse. Later, upon passing